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THE Pamphlet Mission

FOR

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The PAMPHLET MISSION has been established for the purpose of publishing a fortnightly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of Religion; on the Relations of Religion to Science, to Devotion and Conduct, and on kindred topics, written by men whose word combines Liberal thought with religious feeling. Each pamphlet will contain an Essay or Sermon, (original or reprint,) together with from six to ten pages of "Notes and News," made up of short editorials, gleanings from the freshest religious thought, and news-items about Liberal work, Liberal books, etc. It is hoped that the publication will meet the want not only of persons already connected with Liberal organizations, but also, especially, of *isolated Liberals*—the fives and tens and twenties in small towns—men and women thirsty for such words as these pamphlets will carry. Besides their use in the home, they can do good service among friends and neighbors, as well as furnish regular material for Sunday meetings and discussions in places hardly to be reached by Liberal preachers.

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How was the World made?

BY REV. M. J. SAVAGE.

The popular conception of the nature and attributes of God, the nature of man, the origin and nature of evil, the practical question of sin; the ecclesiastical schemes of salvation, heaven and hell; the prevailing theories of government and of social progress; the status of woman; the rights of children,—all the great practical questions of humanity are the direct outgrowth of the Mosaic cosmogony, the Jewish theory of the origin of the universe. And the present condition, together with the past battles and progress of science, is the natural result of this same cause. Not practical, or of present importance? There is not a single question of the age, that for present, practical, pressing importance, begins to approach the one that Spencer and Darwin and Haeckel have raised. You might as well say that because the sun is ninety-two millions of miles away, its influence, and the laws of its life and shining, are of no practical importance to Boston. Boston is an outgrowth of the sunshine, from the granite that paves its streets to the brains that rule in its counsels. So the present active world, with all its widespread and multiplied interests, is the outgrowth of the far-off origin of things.

To specialize a little more particularly, and let you see how intimately religion is connected with the theory of the world, I ask you to look at the Church of the last two thousand years. Please observe that the whole orthodox system is the natural and logical outgrowth of the Mosaic account of the beginning of things in Genesis. The prevailing beliefs about God, the nature and fall of man, total depravity, the need and the schemes

for supernatural redemption, the whole structure, creed, and ritual of the Church, the common belief about the nature and efficacy of prayer-meetings, the whole system of popular revivals, limited salvation and everlasting punishment,—every single one of them is built on the foundation of the Mosaic cosmogony. And there is not one of them all but will be destroyed or modified when it shall become popularly settled that the Mosaic cosmogony is not a correct account of the facts.

Having made it appear, then, that as practical, earnest men of to-day it is well worth our while to look into and investigate this question, I now ask you to go with me to a consideration of the only theories that need detain us. Of course we need not stop even to glance at the fantastic notions that prevailed among so many nations in the childhood of the world. Only two theories, the Mosaic and the Evolution, even pretend to claim the sober belief of our nineteenth-century civilization. To these, then, we must confine our attention.

I. The Mosaic Cosmogony.

Before going any farther, I wish to make two or three remarks that are worth careful attention.

(1) The account of the creation in Genesis holds its place in the popular belief, not because it has been proved, or is capable of proof, but solely because of its supposed necessary connection with the truths of Christianity. This is, at any rate, a strange and questionable basis on which to found a scientific belief.

(2) It is an old-world traditional belief, not for the first time revealed to Moses, but one that came down from a time long before the foundation of the Hebrew nation.

(3) It does not even claim to be the result of a study of the facts that it proposes to explain. No such study was then possible, or had even been attempted; so that Moses is not telling what either he or any one else at that time had any way of knowing. It is only the traditional belief of that age.

(4) These traditions get a great deal of hardly deserved reverence and belief from the fact of their high antiquity; just as a man is proud of his ancestry, though the roots of his family-tree run down into outright barbarism. But, if you'll think of it, the reverence belongs here. We are the real ancients. The present is the hoary antiquity of the earth. 'Tis a man's old age, and not his childhood, that wears wisdom and gray hairs. This story of Moses is one of the fancies of the world's childhood. Never was civilization so old, and never had it such stores of accumulated knowledge, as now. In fact, never, until within the last hundred years, has the world gathered enough about the facts of the universe, so that mankind was competent to frame a reasonable theory of the world out of its acquired knowledge. If, then, in the history of humanity, there has ever been a time when there was a possibility of settling this question, now is that time.

(5) The Mosaic cosmogony has no scientific claim to be called a theory at all; for the simple reason that it explains nothing whatever. Its very claim to be an explanation is merely a leap into the incomprehensible. It simply says, "God made it." But that does not at all explain the method of creation,—how, by what process, and according to what laws and forces, things have come to be as they are. I do not explain the mystery of life when I tell my child that God made the new baby, and that the angels brought it down to me. I do not explain a tree, when I tell a child that God made it. I do not explain a question in arithmetic, when I tell a pupil that I worked it out, and that so and so is the answer. But all these are explanations just as much as Genesis explains the world. Men seek the causes and the methods by which results have been produced. The solar system is explained by the law of gravitation, not by saying God or the angels make the planets move.

Thus it is perfectly safe to say that no one would think of resting in the Mosaic story, were it not supposed to be a part of their religion to do so. And evolution has been opposed,

not because it could not give good reasons for itself, but because it has been regarded as hostile to the popular religion.

With these remarks, then, in mind, we are ready to look at Genesis. The popular belief has been simply this: God had lived alone, complete and happy in himself, from all eternity. Suddenly, for no conceivable reason, he concluded to create the world. Previously, however, he had made the angels, that they might serve and praise him; though what service or praise he needed, who was complete in himself, it were hard to tell. If he had any motive in creating the world, it was thought to be that he might glorify himself, and receive the admiration of his creatures. The chief result was to be, that, after the world had passed away, his goodness in saving a few, and his justice in damning the many, might be seen as the result of his scheme of redemption. When, then, he was ready, by the word of command, he created matter out of nothing, and of this matter built the world. This world, a flat surface, he anchored in the midst of space, "setting it fast forever, so that it could not be moved." Then he elaborated the solid concave arch of the firmament, and placed it like a dome over the earth. In this he arranged the sun, moon, and stars, to divide the seasons, the days, and the nights, and to give light to this earth. He separated the waters, making the oceans of that which he left on earth; and in his storehouses "above the firmament," he treasured up the rains to water the earth, which watering was to be done by opening the windows of the sky, and letting the water through. Then he made the different forms of life, creating fishes and reptiles, and birds and animals, out of the dust. When this is done, it occurs to the Deity that none of these creatures can think of or praise him: so he consults, and concludes to make man in his own image. He forms Adam out of dust, and then breathes in his nostrils, and he becomes alive. Then, seeing that he is lonesome, he concludes to make a woman to keep him company. So he puts him to sleep, takes out one of his ribs,—which, strange to say, has never been missed,—and from it constructs Eve. All this has taken him six

days. He is now tired, and gives one day to rest. This is the origin of the Sabbath. If by resting is meant letting creation alone, we should suppose it might have fallen into disorder during the neglect. But if it means simply ceasing to create, then he has been resting ever since, on this theory; and it is hard to see why it is stated that he took only one day. But we know now that the process of creation has never ceased: so that we can get no meaning out of it at all. Even Jesus declared that his Father was working still.

Now, it is not my intention to insult your intelligence by proving to you that this is not true. The conception of God and of his methods is such as the world's childhood might ignorantly imagine; but no free intellect of the present age cares even to refute it. Only to look at it is sufficient refutation. Genesis contains contradictory accounts even of the original creation; and the inspiration of the Old Testament was not such as to prevent the most palpable mistakes being made in describing natural things.

We may now pass on to consider,

II. The Theory of Evolution.

It would transcend our limits to attempt even an outline of the proofs of this theory. These are to be found in the works of the masters of science, specially prepared for that purpose. I must, therefore, content myself with remarking some of the surface probabilities, and then placing the theory itself alongside the Mosaic, that you may compare them.

(1) It is a fact that ought to make men stop and think, before rejecting it, that almost every trained scientific man living, who is competent to give a judgment on the question, is a believer in evolution. If all the skilful doctors were agreed about a certain disease, it would hardly be modest for us to say they were wrong. When all the generals are at one about a military question, the probabilities are decidedly their way. When all the architects agree about a building, and when all

the painters unite in defense of a question in art, outsiders should at least hesitate. Nearly all the present opposition to evolution comes from theology; but theology does not happen to know any thing about it. As though I should attempt to settle a disputed point in music by the sense of smell, or a case of color (red or white) by hearing! The men who oppose evolution may be generally divided into two classes,—those actuated by theological prejudice, and those who know nothing about it.

(2) The theory of evolution is constructed out of the observed and accumulated facts of the universe: it is not guess-work. The men who have elaborated this answer to the old question, How did things come to be as they are? are men who have gone to the facts themselves, and ask the question. They went to the earth and studied it and so developed the science of geology: they looked at the stars to see how they moved, and so made astronomy: they studied animals to see how they grew, and so made zoology: they studied man, and so made physiology and anthropology. If anybody, then, in the world, has any right to an opinion on the subject, it is those who have looked at the facts to find out about them. And it is simply absurd to see people offer an opinion, who have no better stuff than ignorance or prejudice to make it out of.

(3) It stands the very highest test of a good theory; that is, it takes into itself, accounts for, and adjusts, almost every known fact; while there is not one single fact known that makes it unreasonable for a man to be an evolutionist.

Now, what is the theory? Simply this: that the whole universe, suns, planets, moons, our earth, and every form of life upon it, vegetable and animal, up to man, together with all our civilization, has developed from a primitive fire-mist or nebulæ that once filled all the space now occupied by the worlds; and that this development has been according to laws and methods and forces still active, and working about us to-day. It calls in no unknown agency. It does not offer to explain a natural fact by a miracle which only deepens the mystery it attempts to

solve. It says, "I accept and ask for only the forces that are going on right before my eyes, and with these I will explain the visible universe." Certainly a magnificent pretension, and, if accomplished, a magnificent achievement, of the mind of man.

Look at the theory a little more in detail. Evolution teaches that the space now occupied by suns and planets was once filled with a fire-mist, or flaming gas. This mist, or gas, by the process of cooling and condensation, and in accordance with the laws of motion naturally set up in it, in the course of ages was solidified into the stars and worlds, taking on gradually their present motions, shapes, and conditions. This is the famous "nebular hypothesis." In favor of this theory is the fact that the earth is now in precisely the condition we should expect it to be, on this supposition. The moon, being smaller than the earth, has now become cold and dead. Jupiter and Saturn, being larger, are still hot,—halfway between the sun's flaming condition and the earth's habitable one. And then all through the sky are clouds of nebulæ, still in the condition of flaming gas, whirling, and assuming just such shapes as the evolution theory alone can explain. The theory further teaches, that, when the cooling earth had come into such a condition that there were land and water and an atmosphere, then life appeared. But how? By any special act of creation? No. It introduces no new or unknown force, and calls for no miracle. Science discovers no impassable gulf between what we ignorantly call dead matter, and that which is alive. It does not believe any matter is dead: so it finds in it "the promise and potency of every form of life." It has discovered a little viscous globule, or cell, made up chiefly of nitrogen and albumen. It is a chemical compound, the coming into existence of which is no more wonderful than the formation of a crystal, and calls no more urgently for a miracle than a crystal does. This little mass, or cell, is not only the lowest and most original form of life, but it is the basis of every form. There is no single form of life on the globe, from the moss on a stone

up to the brain of Sir Isaac Newton, that is not a more or less complex compound or combination of this primary, tiny cell; and there is no stage in the process of development, where ascertained laws and forces are not competent to produce the results. There is no barrier between the vegetable and animal kingdom. No naturalist living can tell where the one leaves off, and the other begins, so insensibly do they merge into each other, like day passing through twilight into night. Neither is there any barrier between species, either of plants or animals. This point is now settled. Evolution also (what no other theory does) explains the distribution of plants and animals over the surface of the earth. It explains the present condition of the races of mankind,—the progress of some, the stagnation of others, and the cases of gradual decay and dying-out. It explains social, political, and religious movements and changes, rises and falls. It is gradually proving its capacity to grapple with and solve the great enigmas and questions of the ages. And when generally understood and accepted, it will modify and direct all the forces and movements of the modern world.

From the primeval fire-mist, then, until to-day, the world has grown, without any necessity for, or help from, special creations, miracles, or any other forces than those known and recognized as at work right around us. It has taken millions of years to do this; but what are they in eternity? There have been no cataclysms, nor breaks, nor leaps. The sun has shone, the rain has fallen, the winds have blown, the rivers have run, the oceans have worn the shores, the continents have risen and sunk, just as they are doing now; and all these things have come to pass.

But some will say, "This is blank and outright atheism. You have left God entirely out of the question. Where has he been, and what has he been doing, all these millions of years? From the fire-mist until to-day, all has gone along on purely natural principles, and by natural laws, you say?" Yes, that is just what evolution says. But, before we call it athe

ism, let me ask you a question. Here is a century-old oak-tree. The acorn from which it sprung was the natural product of some other oak. It fell to the earth, and the young oak sprouted. From that day to this,—a hundred years,—the oak has simply grown by natural law. You want no miracle to explain it. Is your theory of the oak, then, atheistic? Is it any less strange that the oak should grow than that thousands of other oaks, and other forms of life, should do the same? When a child is born, it grows, you say, by natural law. Is it any more wonderful that it should be born by natural law? and that all life should be born, and should develop, by natural law? You are just as atheistic to say that a tree or a child grows by natural law, as evolution is, when it says the world did the same. Suppose science should put its God back in the past some millions of ages, while Moses puts his back only six thousand years, would the difference in time make one theory more atheistic than the other? But I should call pushing him back six thousand years, or a hundred million years, or five minutes, even, more atheistic than I should like to believe. So I would do neither the one nor the other. What if we see the life and power and movement of God in the fire-mist, in all the growing worlds, in the first appearance of life on the planet, in the forms that climb up through all grades to man? What if we see him in the dust of the street, in the grasses and flowers, in the clouds and the light, in the ocean and in the storms, in the trees and the birds, in the animal, lifting up through countless forms to humanity? What if we see him in the family, in society, in the state, in all religions, up to the highest outflowings of Christianity? What if we see him in art, literature, and science? What if we make the whole world his temple, and all life a worship? All this we may not only do in evolution, but evolution helps us do it. I shall be greatly mistaken, if the radicalism of evolution does not prove to be the grandest of all conservatism in society and politics not only, but in religion as well. It will turn out to be the most theistic of all theisms. It will give us the grandest

conception of God that the world has ever known. It is inconsistent with "orthodoxy," but not with religion. It is charged by the thoughtless with being materialistic; but in reality it is any thing else. It so changes our conception of matter as utterly to destroy the old "materialism." It not only does not touch any one of the essential elements of true religion, but, on the other hand, it gives a firm and broad foundation on which to establish it beyond the possibility of overthrow. To illustrate this will be the work of future treatment of the special topics.

It only remains for me now to suggest a comparison as to grandeur and divinity between the two theories of creation. So many thoughtless sneers have been flung at the theory that dared talk of man's relationship to the ape, that a comparison like this may help change the sneer to admiration.

We marvel at Watt, the first constructor of a steam-engine; but it has taken many a brain beside his to bring it to its present perfection. What if he had been able to build it on such a plan, and put into it such a generative force, that it should go on, through long intervals of time, developing from itself improvements on itself, until it had become adapted to all the needs of man? It should fit itself for rails; it should grow into adaptation for country roads and city streets; it should swim the water, and fly the air; it should shape itself to all elements and uses that could make it available for the service of man. Suppose that all this should develop from the first simple engine that Watt constructed; and should do it by virtue of power that Watt himself implanted in it? The simple thought of such a mechanism makes us feel how superhuman it would be, and how worthy of divinity. Is it not infinitely more than the separate construction of each separate improvement? And yet this supposition is simplicity and ease itself, compared with the grand magnificence of creation after the Darwinian idea. Who can pick an acorn from the ground, and, looking up to the tree from which it has fallen, try to conceive all the grand and century-grown beauty and power of the oak as contained

in the tiny cone in his hand, and not feel overwhelmed by the might and the mystery of the works of God? How unutterably grander is the thought that the world-wide banyan-tree of life, with all its million-times-multiplied variety of form and function, and beauty and power, standing with its roots in the dust, and with its top "commercing with the skies," and bearing on its upper boughs the eternal light of God's spiritual glory, is all the godlike growth of one little seed in which the divine finger planted such fructifying force!

The following passages are from a powerful sermon recently preached by Dr. BELLOWS, of New York, on "The Old Theology and the New." We want very much to give the whole sermon to our readers, and may be able to find room to do so by and by.

By the old theology I mean that which until within a half century may be said to have swayed the whole Christian world; and its central principle was that of the absolute sovereignty of God. Could he not do just what he pleased with his own? If the potter may without blame make some vessels for honor and others for dishonor, might not God, without any question by his creatures, make some for eternal life and some for eternal death? It was to be assumed by human finiteness that God could do no wrong, and therefore whatever he might do was made right and to be considered as right. He was not to be judged by our own standards, above all not by our moral codes. His holiness, his wisdom, his honor might require him to take a totally different course from any we could respect or approve in any mortal king, or judge, or any human conscience. It would be wickedness or folly in man to call into existence beings who, for any cause whatever, he knew must become eternally and inexpressibly miserable. It would be the duty of a man smitten with an hereditable disease not to marry and perpetuate victims of phthisis and scrofula; but God might be justified in perpetuating myriads of souls tainted with a moral malady that condemned the vast majority of them to endless agony. He could do what he chose, and none could arraign his justice or honor—BECAUSE he was absolute sovereign over a universe and over creatures that he made and owned, and who possessed no inherent right to judge his conduct or his will.

Of course it is important to ask where the teachers of divinity, who shaped the religious creed of the church for weary ages, got their certain knowledge of this God, whose central attribute was that of absolute sovereignty—an attribute from which hung the whole chain of their theology. Of course they derived it from the old universal, but now exploded idea of the divine right of kings. * * * * * * * * * *

* * * The new theology will not listen to any thing that would make God less just than mortal man or man more pure than his Maker. What is clearly felt and seen to be unworthy of man at his best it fearlessly pronounced to be still more unworthy of God. It refuses to believe that infinite power can be capricious, or abusive of mere authority, or contradictory of right human reason. It notices that magnanimity, generosity, mercy and clemency, are the notes of all the greatest human rulers, and that their greatness and power receive their most permanent honor from the gentleness with which they are exercised. It will not believe that anything that commands purest and everlasting reverence in the greatest human benefactors and rulers can be wanting in the creator and ruler of all, the King of Kings.

Notes and News.

Rev. M. J. Savage has a novel in press, entitled "Bluffton."

We hope to have the able pen of Rev. Horatio Stebbins of San Francisco, represented in our pages at no distant day.

The office of the Pamphlet Mission will hereafter be at No. 50 Dearborn St., Chicago—the new location of the Athenæum.

We go to press too early to give a report of the Illinois Conference of Liberal Religious Societies, which has just closed its Spring session at Bloomington in this State.

There is an old German proverb to the effect that a great war leaves a country with three armies,—an army of cripples, an army of mourners and an army of thieves.—*Alliance.*

Rev. W. J. Parrott has resigned at Jackson, Mich., and it is reported he is likely to go to Arlington, Mass. Rev. J. Fisher was to occupy the pulpit at Jackson the first two Sundays in April.

In conversation with a minister who was lately pastor of a Reformed Episcopal Church of this city, it was remarked that in the Vestry of his church, consisting of eight men, there were five Unitarians in belief.

The *Independent* says:—"When the officials of a banking institution commence to use the funds for their own benefit, they say: 'Let's speculate.' Pretty soon their suggestion is slightly changed to 'Lets peculate.'"

The quite unexpected good news comes that the Unitarian Society of La Porte, Ind., (Rev. J. H. Crooker, Pastor,) have just purchased, repainted and fitted up, *paid for* and moved into, a very comfortable church, formerly occupied by the Baptists.

The ladies of the Unitarian Church at Kalamazoo have greatly added to the appearance and comfort of their place of worship by new carpets and renovated walls. Mr. Howland, as ever, is doing a good work, and is greatly beloved by his congregation.

The March number of the *Unitarian Review* has two very valuable articles, one by C. P. Crouch, on religious symbolism; the other by Rev. George Batchelor on the origin of the conscience and the basis of morals. Papers of such marked value seldom get into the reviews.

"Do you know," remarked a rather fast Newark youth the other day to a stuttering friend to whom he was slightly indebted,—"do you know that I intend to marry and settle down?" "I do-don't know anything about it," was the the reply; "bu-but I think you had b-better stay single and settle up."—*Newark Call.*

On a recent Sunday evening, as Rev. SAMUEL ANTHONY was preaching at Fort Valley, Ga., he was suddenly stricken with paralysis of the tongue, and so completely lost the power of speech that he was forced to stop his discourse. What a splendid "judgment of God" we should have had here, if only the preacher had been Liberal instead of Orthodox!

A pastor was conversing with that very gentle and most indispensable critic, the pastor's wife, one Sabbath evening, about the morning sermon. "Was it good?" "Yes," she replied, "very." "Was it not a complete chain of thought with no link omitted?" "Yes, it was certainly that; but it seemed to me, husband, that, at the hearer's end, you forgot to put on the hook!"

St. Ann's church, on Brooklyn Heights, owes $138,000. Strong desires are felt for its payment, and Dr. SCHENCK has prepared a special prayer to that end, to be read as a part of the service. If the PAMPHLET MISSION were there it fears it would have to volunteer the story of the chased fugitive slave, who, alarmed at the probability of capture, and wanting to pray, was thundered at by the deacon in charge of the "Under-ground Rail-Road," "I tell you pray with your legs."

The Young Men's Christian Associations of the United States and Canada are to have a grand excursion to Europe in July, to attend the World's Conference of Young Men's Christian Associations, to be held in Geneva, Switzerland, August 15th to 20th. None but evangelical people are to take part in the excursion. No Unitarian, Universalist, Spiritualist, Catholic or Swingite need apply. There is no sectarianism or religious narrowness in that, is there?—*St. Charles Leader.*

The Universalists of Michigan are very active in holding Conference meetings, and are strengthening their hands perceptibly in that way. At a recent meeting in Bay City, Revs. HANSON, SISSON, DINSMORE, STOCKING and COOKE took part. Rev. Mr. STOCKING of Lansing, a new comer, is rapidly filling up his church; and he is a broad-minded thinker and a fine speaker. Rev. J. L. DINSMORE, of Lapeer, is publishing an occasional missionary sheet of considerable size, which he has the energy to pay for by advertising.

A FRIEND, who has much experience in the matter, says: "Certainly, orthodox children have great difficulties set in their way when they wish to try to be good. First, they are told that they cannot be good for their nature is wholly corrupt. Then, that there is no use trying, for Jesus did it all. Then, when they have done wrong, they are told to lay their sins upon Jesus at night, and upon Adam in the morning. This kind of teaching is not calculated to help them to make any effort to overcome a fault or a bad habit.—*The Christian Life.*

"I AM not engaged to Christianity by decent forms or saving ordinances; it is not usage, it is not what I do not understand that binds me to it; let those be the sandy foundations of falsehood. What I revere and obey in it is its reality, its boundless charity, its deep interior life, the rest it gives to my mind, the echo it returns to my thoughts, the perfect accord it makes with reason through all its representations of God and His providence, and the persuasion and courage that came out thence to lead me upward and onward."—*Emerson.*

Among the many admirable selections which Mr. AMES gives us in the *Register*, few are more full of truth than this from EDWARD GARRETT:—

"Theology is written by men in the prime of life, whose mothers have long been dead, who have yet no little children in heaven, who have forgotten that Jesus did not teach a creed but a prayer, and did not find the type of a saint in a doctor of divinity but a little child. We do not say the catechism with our last breath, but only: 'Into thy hand I commit my spirit!' The greatest divine returns to the babe's prayer and the babe's hymn. The spoken theology is the class-book of the school; the silent theology is the hushing of the child upon the Father's breast."

At the coming Boston May meetings, (Unitarian) Dr. MARTINEAU of London has been invited to speak Tuesday morning (May 28th), with Rev. BROOKE HERFORD of Chicago as alternate. At the Missionary meeting, Tuesday Evening, the speakers invited are Dr. STEBBINS, and Messrs. CALTHROP, WELD, BUTTER, and W. H. SAVAGE. The object of the meeting, as Mr. SHIPPEN writes, is "to rouse the people to fresh zeal and enthusiasm for the work to be done for Liberal Christianity." To all of which we say a hearty Methodist Amen. "Rouse," "zeal," "enthusiasm," "work," are the right words.

The fearful records of crime and vice that the daily papers are perpetually bringing to us all, are not made less painful, but they are made less discouraging, by such thoughts as the following, from a recent sermon of Prof. SWING: "A wicked man, a murderer, or a swindler, is so awfully *visible* that he dwarfs the common honest man, and, after two or three murders have been committed, we suddenly lose faith in the millions of our fellows. Criminals are so conspicuous that they seem to fill up the corporation limits of a city. Thus the calmest mind is the victim, not of the *most* facts but of the most *conspicuous* facts."

It seems that the beadle of a Scottish church used to be called a minister's man, and to one of these who had gone through a long course of parish official life a gentleman one day remarked: "John, ye hae been sae lang about the minister's hand that I dare say ye could preach a sermon yersel now," to which John modestly returned, "Oh, na, sir, I could na preach a sermon, but may be I could draw an inference." "Well, John," said the gentleman, humoring the vanity of the beadle, "what inference could ye draw frae this text: 'A wild ass snuffeth up the wind at her pleasure'?" "Weel, sir, I wad draw this inference: He wad snuff a lang time afore he wad fatten on't."

A new Liberal movement has been going forward for five or six months in Evanston, Ills., Chicago's largest suburb, and seat of the North-Western (Methodist) University. The Liberals have now rented a neat hall, where they hold services every Sunday evening.

Rev. J. T. SUNDERLAND, of the Fourth Unitarian Church, Chicago, preaches for them. It seems like "bearding the lion in his den" to start Liberal preaching in Evanston. Nevertheless it has been done, and with what would appear to be fair prospects of permanency. The Liberals have also supported a popular lecture course on alternate Tuesday evenings, with Dr. THOMAS, Rev. R. L. HERBERT of Geneva, Rev. BROOKE HERFORD, Judge BOOTH and ROBERT COLLYER as lecturers.

The *Alliance* says:—"Several churches are being organized in Michigan, and others are likely to be, with this simple and brief creed as the only test of membership: 'We believe Christianity is not belief merely, but rather a life; that the sayings of Christ are the plainest possible statement of religious truth, and constitute the only true theology; and that any person who believes and earnestly tries to live in accordance with those sayings, is entitled to church privileges.'" There are no more encouraging signs of the times than these. Now let some of the old churches follow the good example of these new churches, and throw away the creeds that they know the age has outgrown, and go forward to the better things in religion which the times demand.

The Chicago Athenæum has removed to its fine new quarters, Nos. 46-52 Dearborn St., between Lake and Randolph Sts. The opening reception occurred on the evening of April 4th, with speeches from Judge BOOTH, the President, Rev. T. B. FORBUSH, the Superintendent, Rev. BROOKE HERFORD, Rev. C. W. WENDTE, of Cincinnati, the founder of the institution, and others. The building is one which has been expressly planned for the uses to which it is to be put. The library, reception-room, reading-room, audience-rooms, and the various rooms for classes in the languages, phonography, book-keeping, penmanship, etc., are on the second floor. The gymnasium, occupying a space ninety feet by eighty, and magnificently equipped, is located on the next floor above. The ceiling of this room is twenty-seven feet high. The institution takes possession of its new quarters with a membership of twelve hundred and twenty-seven, having had nine hundred class students for the last winter term.

The most cordial words are coming to us from all directions about the PAMPHLET MISSION, and friends are appearing in quarters where we had least dreamed of them. Already subscriptions are arriving from persons of a wide variety of religious thought and belief, and from sections of the country as remote as Maine and Oregon, Canada and Texas. The *Register* predicts that our publication will become such a means of acquaintance and intercourse between the people of different Western communities, and such a vehicle of information concerning men and movements, that "at the very next meeting of the Western Conference, and at the future meetings of local conferences of free churches in the North-West, it will be apparent that some power has been bringing the people nearer to each other and deepening their interest in some common convictions of truth and duty, causing them also to experience a consciousness of power, and a great increase of hope and zeal." So let it be! We always *did* think Mr. AMES had prophetic gifts.

Rev. JOSEPH COOK, in his late obituary "Prelude" on JOHN RUSKIN, (who turned out not to be dead,) declared that RUSKIN had "sus-

tained six characters in this generation; that of an art critic, that of a political economist, that of a philanthropist, that of a master of English prose, that of a prose poet, and lastly, that of a philosophical, evangelical Christian believer." Mr. COOK's notorious accuracy in dealing with Science seems to find a counterpart in his dealings with biography. The simple truth is, Mr. RUSKIN was brought up an evangelical Christian, and was such for some time after he began writing for the public. But as he went on with his studies and writing, he grew away from his evangelical ideas, and for many years past has been an earnest and decided Liberal, dealing "evangelicalism" and "orthodoxy" some of the most stinging blows they have received in this generation. When Mr. CARLYLE and HERBERT SPENCER, and TENNYSON and FRANCES POWER COBBE and Mr. DARWIN die, we shall expect to find Mr. COOK with unction, perspiration and brave sawing of the air, claim them all as "evangelical Christian believers."

One of the keenest and strongest articles we have read for a long time appears in the April Supplement of the *Popular Science Monthly*, entitled "Hell and the Divine Veracity," by LIONEL A. TOLLEMACHE. The writer discusses the two questions: "May we believe that God deceives men?" and "May we believe that God damns them?" To deceive is nothing like so bad as to damn. Hence, even if we grant that God has actually told us through the bible in the strongest conceivable terms that he is going to damn a portion of the race, must we not disbelieve it? because it is obligatory upon us to believe the *best thing* of Him whom we call a *Perfect Being*, and certainly we dishonor God less in supposing that he utters what is not true, and so deceives men, than we should if we believed that he actually damns. "Of course, if God is wholly beyond the pale of human morality, we cannot guess whether he ought to damn or not to damn; to deceive or not to deceive. If, however, he is *within* that pale, we may conclude that (if omnipotent) he *ought neither to damn nor deceive;* but that *the guilt of deceiving is as dust in the balance, when compared with the guilt of damning.*"

A note from Mr. H. L. GREEN, Cor. Sec'y of the New York Free Thinkers' Association, requests us to make announcement that the Free Thinkers of that State will hold their first annual Convention at Watkins, N. Y., August 22—25, and cordially invite all interested in the objects of the Association. He says, "We hope to see thousands of those who are truly *free* thinkers, assembled at that meeting." We give the platform of the Association.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of Church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment to the United States Constitution, and afforded through the United States Courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SPECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

A very curious but commendable charity has been in operation in Berlin, Germany, for the past ten years, entitled the "Verein der Sammler von Cigarren-Abschnitten," or the "Society of Collectors of Cigar-Cuttings." The object of the society is to collect the ends of cigars which are usually wasted, and from the proceeds support orphan children. In 1876, about thirty poor children were clothed by the savings made. In all more than two hundred have been clothed. The success of the Berlin society has been such as to induce further enterprise in the same direction, and movements are on foot to organize other such societies in different parts of the empire. It is estimated that there are at least 5,000,000 smokers in Germany, and if these could be induced to save their cigar ends to the amount of even a quarter Pfenning's worth (one fortieth of an English penny) per week, there would be a total revenue of £32,500 a year, which it is estimated would clothe 15,000 poor orphan children. The society has adopted the appropriate motto, "*Viele Wenig machen ein Viel*," equivalent to the shrewd Scotch "Mony muckles mak' a mickle." Let us rejoice that we see some good coming out of cigars.

The Spiritualists of New York, have been celebrating the 30th Anniversary of the birth of Modern Spiritualism. In an address made by Mr. ANDREW JACKSON DAVIS, he announced the following as his creed for the day:

1. I believe in one absolutely perfect God—both father and mother.

2. I believe that man, physically, was evolved from the animal kingdom.

3. I believe that man, spiritually, is a part of the spirit of God.

4. I believe that every person is rewarded for goodness and punished for evil in this world and in the next.

5. I believe in the universal triumph of truth, justice, and love.

6. I believe in the immortality of every human mind; in a sensible communion between the people of the earth and their relatives in the summerland, and in the eternity of the true marriage.

7. I believe in the principles of eternal progress and development.

And as his negative belief he announced the following:

1. I do not believe in the orthodox scheme of salvation or damnation—that is, I do not believe in "original sin," "atonement," "faith," and "regeneration."

2. I do not believe in the identity of modern Spiritualism and primitive Christianity.

3. I do not believe in the identity of modern Spiritualism and ancient magic.

4. I do not believe in free love

5. I do not believe in the existence of either elemental or elementary spirits, nor in the existence of anything essentially evil.

6. I do not believe in reincarnation, nor that any foreign spirit can displace the mind of any living man.

7. I do not promise to believe to-morrow exactly what I believe to-day, and I do not believe to-day exactly what I believed yesterday, for I expect to make, as I have made, some honest progress within twenty-four hours.

Col. ROBERT INGERSOLL, in a recent letter to the *Peoria Transcript*, denies that he is a champion of obscene literature as charged. He objects, however, to religious bigots overhauling the mails and throwing out as obscene writing the heretical works written by pure men. He says he wants all obscene literature suppressed, including many

See over

portions of the Old Testament. By the way, we hope there won't be any hot place for the poor Colonel in the world to come; we can't but think it would be more than he deserves—they are making it so particularly hot for him in this world. Mr. RAE has been pouring the burning ray of his fiery eloquence and blistering sarcasm upon him. One Mr. DEMENT has been publishing a book at him, (the cruel *Alliance* calls it *dement*-ed,) full of burning coals of (to use Mr. JOSEPH COOK's delicate but expressive climax,) "billowing, bellying, bellowing," and we are obliged to add *bullying*, buncombe. Mrs. VAN COTT has been calling him a "barking dog." The great Rev. Dr. JUSTIN D. FULTON, of Brooklyn, N. Y., has been preaching a sermon on "The Breathings of the Pit," about him, at the close of which there is so little left of him that we don't wonder JOSEPH COOK says "every time Mr. MOODY trims his thumb nail, he cuts off two Ingersolls." And now, as the last announcement of all, we are to have him completely surrounded, and attacked not simply in front and rear, but actually from both worlds. The Hon. GEORGE R. WENDLING, a "fascinating orator, logical reasoner, fine scholar, and invincible debater," is to ride down on him like the Six Hundred at Balaklava, "from the *Secular* stand-point," while the Spirit of ACTIN AUGUSTUS BALLOU is to come up (or down) from the *land of shades* to confound him.

"PRINCETON COLLEGE, under the rule of President MCCOSH, is one of the shining lights of the church militant, yet the recent affray among its students reveals a state of morals, and a method of life, of the most deplorable character. Gathering at saloons, drinking, carousing, carrying deadly weapons, and shooting are the diversions of these orthodox students. The last affray was too flagrant for patient endurance, and the chief offenders were expelled. As the expelled "hoodlums" went to the depot, they sang wild songs of which the following stanza is a specimen;

Here's to good old whiskey,
Drink her down!
Here's to good old whiskey,
Drink her down!
Here's to good old whiskey,
For it makes you feel so frisky,
Drink her down! drink her down!

The faculty evidently has been too absorbed in teaching sound Presbyterian theology, and offering neatly worded prayers, to attend to the moral culture of the students. Whiskey and tobacco are not considered by the average reformer as conducive to high scholarship, and parents should inquire whether their use is to be allowed their sons, whom they consign to the care of a college for instruction. The Faculty of Princeton and President MCCOSH had better spend less time in talking of hell into which their unconverted students will go, and try to get hell out of their students by teaching them practical common sense morality."—*Religio-Philosophical Journal.*

Without going so far as the above does, we would at least beg leave respectfully to inquire whether if such shameful proceedings as those referred to, had occurred in a "heterodox" institution of learning, this would not have been pointed to by three-quarters of the "orthodox" press of the country as certainly the result of the unsound theology of the institution.

The *Literary World*, in its critique of GERRIT SMITH'S biography by Rev. O. B. FROTHINGHAM (recently suppressed) says: "It will

henceforth be wanted because it cannot be had. If it were to be had, it would be wanted still, for it is one of the best of biographies—a noble subject treated by an able hand. Its preparation was undertaken by Mr. FROTHINGHAM, as we understand, at the request of Mr. SMITH'S family. Much of it was written at the Smith homestead in Peterboro, N. Y. GERRIT SMITH'S father was an early partner of JOHN JACOB ASTOR in the fur trade; his mother was a second cousin of CHANCELLOR LIVINGSTONE. He graduated at Hamilton College in 1818. He was, by inheritance, one of the largest landholders in the county. He gave away immense quantities of land to colored settlers. He was, in the best sense, a Christian, philanthropist and reformer.

The occasion of offense to Mr. SMITH'S family in his biography, is found in its treatment of his relation to the Harper Ferry raid of JOHN BROWN." The naked truth of it, set forth in its strongest light, is as follows:

GERRIT SMITH.	Mr. FROTHINGHAM.
"I had not myself the slightest knowledge nor intimation of Brown's intended invasion of Harper's Ferry."	"To the candid, clear, direct mind this looks like subterfuge."

For this seemingly severe judgment Mr. FROTHINGHAM states his grounds in detail. It was on account of this that the book was suppressed by Mr. SMITH'S family. A good deal of controversy has arisen in the newspapers over the matter, and letters have been published from various persons who were acquainted with both Mr. SMITH and JOHN BROWN, and their relations. These letters, taken with the biography itself, seem to make it clear that Mr. SMITH knew about the general plan of JOHN BROWN to stir up an insurrection among the slaves of the South, but probably did not know that the blow would be struck at Harper's Ferry.

Many of the papers and magazines are comforting us with anticipations of the great things which the telephone, the phonograph, and the aerophone are going to do in the way of creating, if not new heavens, at least a new earth. Says the *Tribune* of this city:

"Suppose that a publisher employs one of the most famous elocutionists of the age to talk one of Dickens' best novels upon a phonograph plate. By the stereotype process these plates are reproduced as fast as wanted, and much cheaper than books can be sold. The purchaser buys one of the plates for a mere song, takes it home of an evening, puts it in the machine, gets one of his children to turn the crank, and straightway Mr. MURDOCK, Mr. VANDERHOFF, or Mrs. DAINTY, commences reading the novel to the delighted family. Again, the admirers of Mr. BEECHER, by a similar process, can have that gentleman preach his own sermons to them in their parlors with all the graces of his oratory, and MOODY and SANKEY can hold a revival service on a piece of copper five inches in diameter, without exposing one to the danger of being squeezed to death or having his pockets picked. The peripatetic and garrulous book-agent enters with his customary smile, and is at once introduced to the phonograph in some retired corner, into whose unsympathetic ears he pours his conventional harangue. A few trials will suppress the most inveterate and persistent book-agent that ever traveled. Many family jars might be pleasantly adjusted by the phonograph. The husband and wife could scold

it out into their instruments, and leave them on the bureau for the housemaid to take out into the back-yard, where they could sputter at each other without doing any harm. Right at this point, however, there is a startling possibility. Mr. EDISON'S aerophone is only a colossal telephone that conveys sound for ten miles. The alarming capabilities of such an instrument are apparent when the reader contemplates an irate woman, whose husband is out later than he ought to be, in possession of a voice ten miles long and as big as a small clap of thunder."

Teachers' Notes for moral and religious lessons, issued quarterly, edited by Revs. P. H. WICKSTEED, H. S. SOLLY, and others. No. 1, October, 1877; No. 2, January, 1878. Published by the Sunday School Association, 37 Norfolk St., Strand, W. C., London. (Address, Mr. H. BRACE.) Price, Threepence per number. Our English friends, to whom we already owe so many excellent Sunday School manuals and lesson papers, have issued under the title *Teachers' Notes*, a handsome pamphlet of forty pages, of which the first two numbers can now be procured. These numbers contain *three series* of Outline Lessons for the Sunday School.

The opening one is a course on Religion, prepared by Rev. R. A. ARMSTRONG, B. A., and which reproduces the conversations held by the author a number of times with classes of young men, young women, and children from the age of nine upwards. His aim has been "to supply them with an elementary philosophy that should aid them to go down deeper than the current controversy between the orthodox and the Unitarians, and get at the substratum on which all religion is built." The method adopted to this end is that of skilful and thoughtful questioning. With much success Mr. ARMSTRONG has united the subtlety and logical sequences of his thoughts with great simplicity of style and cogency of illustration. From a preliminary discussion of the likeness and unlikeness in different orders of existence, (pebble, acorn, dog, child,) the pupil is gradually led to the problems of spirit and matter, the intellectual, emotional and moral (will) sides of man's nature, to conscience, and the "God in us." These truths of natural religion are, in later lessons, connected with the early forms of religious belief and with historic Christianity. The philosophy of the child-man, Fetischism, Polytheism, Monotheism, Theism, the relations of the soul to God, Prayer in its various forms of asking, offering (sacrifice), telling (confession), and thanking, the duty of living to God—these are among the topics which introduce the historic worship of Hebrew and Christian ages, its preaching and prophecy, Christ and Christianity, bible and doctrine. The whole treatment is radical and reverent, and the lessons would prove valuable aids in the Sunday School, the Kindergarten, and the liberal home.

The second series of lessons consists of an introduction to the New Testament by Rev. H. S. SOLLY, M. A. The author follows Hilgenfeld chiefly, and adopts his method of considering the books in the order in which they were written, beginning with the Pauline Epistles, then Hebrews, the Apocalypse, the Gospels, Acts, and so on. The remarks are to the point, and not overdone.

The third brief series is entitled "Lessons on Hymns," for reading or committing to memory. Selections from Milton, Keble, Newman, Sarah Flower Adams and W. B. O. Peabody, are provided with notes—biographical and general—by Miss SWAINE.

A course of brief skeleton addresses from the Superintendent's

desk on "Doing Good" in home, school, workshop and the world, concludes this excellent little work from which we expect much in the future. Let it be understood that these are by no means substitutes for thought on the part of the teacher, but simply suggestive outlines of study. These pamphlets may be ordered direct, or, we presume, through Sec'y J. L. JONES.—C. W. W.

Dr. FELIX ADLER, minister of the "Society of Ethical Culture," New York, recently lectured in Chicago, on "The Advance of Liberalism in this country." In his lecture he said that there were great teachings of religion which his Society respected. It assailed only the dogmatism which taught them. There were others which the Society could not respect, and others that were so degrading that they merited the deepest disapprobation of all men. He meant the *immoral* teachings of religion, daring to use that word. The first was the horrid conception of the Deity which prevailed among the great mass. Must not every effort be used to root out this fetisch from the public heart? Was there any hatred more dire than religious hatred? Had there ever been cruelty more cruel than religious cruelty? Was it strange that this should be the case when we reflected upon the false theology of the religionists—the immoral conception of the Deity—that an omnipotent and omniscient Being having in His hands the happiness of His creatures, having the wisdom to foresee how they would be tempted, having the power so to purify their virtue that they could not fall, should have left all these things undone, should have prepared a Hell for them from the beginning, should have consigned them to seventy years of miserable existence on earth only to rack them with unspeakable agonies in endless eons of time. What human ingenuity had ever rivaled such cruelty? What Nero, what Torquemada had been guilty of such malevolence! What fiend so fiendish as such a God! It was well indeed that men were better than their creeds. These false conceptions of religion constantly, if secretly, tended to corrupt the moral character and kill the seed of virtue. If Liberalism could do nothing but free the great mass of mankind from their haunting dread of the hereafter, and take away the imaginary evils from those who are already loaded down sufficiently with the real evils of life, it would be a good work done, a noble task accomplished.

Items from the *Register, Index, etc.*—Rev. J. C. KIMBALL of Newport, R. I., has received a very urgent call to take charge of the new Liberal movement in Hartford, Conn.——Mr. W. H. REEBY was ordained to the ministry and installed as pastor of the Unitarian Church at Dighton, Mass., March 12th., Rev. C. A. STAPLES, of Providence, R. I., preaching the installation sermon.——Mr. AMES says that that combination of narrow-mindedness and wilfulness, which the unsanctified call "pig-headedness," when it gets itself baptized, often passes for "steadfastness in the faith once delivered to the saints."——Mr. J. H. LEIGHTON, of Biddeford, Me., has accepted a call to the Unitarian Society at Fairhaven, Mass.——Rev. ROB'T S. MORISON, of Meadville, Pa., has resigned on account of impaired health.——The Unitarian Society at Marietta, Ohio, have cleaned away their debt and increased the salary of their popular minister, Rev. J. T. LUSK.——The Unitarian Societies in Newark, N. J., Reading, Mass., and on Staten Island, in the absence of pastors, have gone forward with regular services conducted by laymen; in the last named place, Mr. GEO. W. CURTIS, edi-

tor of *Harper's Weekly*, has often officiated, reading sermons from Dr. MARTINEAU, ROBERT COLLYER, and others. Might not Liberal services be kept up in this way, in many places, with great profit to all concerned?——Rev. E. F. HAYWARD, whose call to Dorchester, Mass., we announced in our last number, has declined that call and decided to remain at Fall River.——PAUL R. HAZLETINE, a wealthy Liberal of Belfast, Me., has bequeathed $10,000 to the Unitarian society of Belfast; $7,000 to the Unitarian society of his native town, Warwick, Mass.; $20,000 to the city of Belfast for a public library; $5,000 each to the Maine Conference and the American Unitarian Association, and $1,000 each to a number of institutions of charity.——Rev. GEO. W. CUTTER, of Buffalo, N. Y., recently preached a sermon on "Col. Ingersoll, and other Blasphemers," showing that the charge of "blasphemy" made against INGERSOLL cuts both ways.——"*Sermons and Songs*," by the late Rev. E. H. SEARS, comes to a second edition from LOCKWOOD, BROOKS & Co.——A punster says that the wife of a reformed drunkard rejoices because he does not liquor any more.——Rev. OLYMPIA BROWN, late of Bridgeport, Conn., has accepted a call to the Universalist Society of Racine, Wis.——S. W. SAMPLE, of the senior class of the Meadville Theological School, has taken charge of the new Liberal Society at Strawberry Point, Iowa.——Rev. A. J. RICH, of Brookfield, Mass., has been laid up for several months with severe illness.——An old maid suggest that when men break their hearts, it is all the same as when a lobster breaks one of his claws,—another sprouts immediately, and grows in its place.——A sermon on "The Bible Doctrine of Hell," by Rev. M. J. SAVAGE, is for sale by A. WILLIAMS & Co., Boston.——Mr. PETER COOPER, of New York, whose overflowing benevolence could no longer be pent up in his excellent institution at home, (the Cooper Institute) has gone to South Carolina to decide for himself as to the expediency of establishing in that State a Normal College for Women.——The Republicans of France for several years have been busying themselves with scattering broadcast, popular tracts in favor of freedom, self-government, self-respect and self-restraint, selected and translated from the writings of CHANNING.——JOSH BILLINGS announces that he never bets on the man who is always telling what he would have done if he had been there; for he notices that the man is never there.——William J. Potter recently delivered a lecture in the Free Religious Association Course, Horticultural Hall, Boston, on the subject, "Is Modern Civilization the Product of Christianity?" in which he took the negative side of the question.——John L. Stoddard's valuable paper on "The Ethics of Jesus," (comparing the ethical doctrines of Jesus with those of other great teachers of ancient times,) which appeared in the February number of the *Radical Review*, was republished in *The Index* of March 21 and 28.——It is announced in the papers that the authorities of the law school of the Boston University, a Methodist institution, (shade of John Wesley take note!) have invited Colonel Ingersoll to deliver the next annual address.——Since the mobbing and brutal treatment of Dr. RUSSELL in Texas, on account of his alleged "infidel" views, a general awaking of the Liberals of that State is reported, with several organizations, in one form or another.——There is a newspaper in Cincinnati called the *Sunday Breakfast Table*; the *Worcester Press* says that in Boston it would be called the *Sabbath Fish Ball*.——A Free Religious movement, similar to the one in this country, is going forward in France; it is represented by *La Religion Laique*, a monthly periodical in its second year, published at Clermont-on-the-Oise, under the direction of M. CHARLES FAUVETY.